

ANTI-SLAVERY REPORTER.

UNDER THE SANCTION OF THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

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ADDRESS OF THE COMMITTEE OF THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY TO THE PEOPLE OF HAYTI.

HAYTIANS!—The great body of philanthropists in Great Britain and Ireland, especially those who have been actively engaged in securing the abolition of slavery in the British colonies and possessions abroad, have long taken a deep interest in your welfare, and have watched with no common pleasure every indication of the rising greatness and prosperity of your country.

Your enemies have pronounced you unworthy of the liberty you enjoy, and have invented a thousand calumnies to injure you in the eyes of the civilized world; but your friends have been prompt to repel those calumnies by an impartial appeal to the history of your great struggle for freedom, and to demand for you that consideration and justice which they feel to be your due.

The object of your enemies has been, not merely to destroy your character by exciting the horror and disgust of the ignorant, the unreflecting, and the prejudiced against you, but by that means also to impede the great work of African regeneration, and the extinction of slavery and the slave-trade throughout the world. In Great Britain this was the case previously to the abolition of slavery in its West India colonies. In France it is the case now, while the friends of human liberty there are exerting themselves to achieve the same noble object for its colonial possessions.

Such being the fact, judge of the pain with which the sincere friends of Hayti have heard of the unhappy divisions and disorders which have drawn upon you the eyes of Europe and America, and have filled your enemies with exultation and delight. In the continuance of those divisions and disorders they see the germs of a civil conflict which will exhaust your strength and resources, and make you the prey of a powerful European state which once controlled your destinies, and is still anxious to possess so splendid an appendage to its territories as "the Queen of the Antilles."

As the great organ of the abolitionists of this country, the Committee of the British and Foreign Anti-Slavery Society, in addressing you their sincere counsel and advice, presume not to give an opinion on the cause which has led to the late disastrous events in your island. They deplore their existence, whatever might have been their cause. They deplore them for your sakes. They deplore them for the sake of Africa. They deplore them for the sake of the millions of your race now held in bondage. They deplore them for the sake of mankind at large; for, so long as the enslavement of any portion of the human species shall be continued, so long will the final triumphs of justice, civilization, and religion be arrested in its course.

But the Committee sincerely trust that the events they deplore may be finally terminated; that Hayti may be preserved free and independent; that stability may succeed to disorganization; and that the whole body of the Haytian people may feel, that, whatever cause of dissatisfaction they may have had with the past state of affairs, they have now the strongest reason to combine loyally and firmly with each other, to promote the welfare of their common country, to develop its vast resources, and to cause it to be respected by the nations of the earth.

To the accomplishment of this great end, the Committee would earnestly exhort you to lay aside all sectional jealousies. Let the parties in the east, the west, the north, and the south feel that there is a nobler object to be gained than mere political predominance, namely, the welfare of their common country. Let there be mutual forbearance. Let differences of opinion be healed by wise counsels and generous concessions. And let it ever be remembered that there is no wisdom in the sword, which is the mere symbol of physical force, not of enlightened reason; of brute passion, not of calm deliberation; of proud ambition, not of self-sacrifice and love of country.

Let not the pride of caste and the prejudice of colour disserve you. Strange that the children of a common parent, endowed with similar mental and moral attributes, influenced by similar affections and passions, should allow the tincture of the skin to form an impassable barrier to fraternal union and generous co-operation! On this point the Committee appeal to you as brethren; for, however much they may differ from you in complexion, they feel united to you by a common origin, and would enforce and practise the common obligations arising out of those natural relations which were intended by the great Creator to bind man to man in a holy and inseparable brotherhood.

Let not differences of religious conviction, opinion, and practice separate you. The rights of conscience are of paramount importance. Where they are not respected, no other rights are or can be secure. On this point the Committee appeal to you as Christians; and, with the history of Europe open before their eyes, where they

behold the ascendancy of Catholicism on the one hand and Protestantism on the other, and the bitter fruits which have resulted from it, they would earnestly exhort you to avoid the perils of religious conflict. Intolerance of the opinions of others in matters of religion is the offspring of bigotry; and bigotry, if it be not controlled by public opinion, leads to proscription and persecution. "Let every man be fully persuaded in his own mind," is the language of the great apostle of the Gentiles. Let, therefore, those who suppose themselves in possession of the truth use none other weapons in its propagation and defence than those furnished by enlightened reason and the sacred canon of the Scriptures; and, instead of the bitterness of strife, let there be a holy emulation to follow the divine example of the great Redeemer of mankind, who, whilst on earth, "went about doing good," and who came into this world, "not to destroy men's lives, but to save them."

Feeling the deep importance of the subject on which they have addressed you, the Committee have foreborne to appeal to you on the lower ground of self-interest; yet they would venture to remind you, that never was there so favourable an opportunity enjoyed by Hayti as the present moment offers for the development of her internal resources and the increase of her foreign trade. Not only has Great Britain repealed a detestable law, which forbade Haytian vessels and Haytians from entering the ports of her colonies, but her legislature, during the last session of Parliament, has enacted a law which allows sugar, the produce of free labour, to enter her markets on favourable terms, whilst it excludes that raised by the oppression of the slaves in Brazil and the Spanish colonies.

Haytians! you have now an opportunity presented to you of benefiting your country, by the establishment of peace among yourselves; by calling into activity the energies of your cultivators; by the enactment of just laws, and their impartial administration; and by promoting the intellectual, moral, and religious improvement of your rising youth. We earnestly beseech you thus to act, and thereby to falsify the sinister predictions of your enemies, and realize the sanguine expectations of your friends. By adopting this line of conduct, you will greatly assist the friends of human liberty in every part of the world in their exertions to promote the abolition of slavery and the slave-trade, and will assuredly hasten the coming of that day when the fetters by which millions of human beings are tortured in body, and degraded in mind, shall be universally broken.

Signed on behalf of the Committee,

THOMAS CLARKSON.

27, New Broad-street, London,
August 16, 1844.

THE TRIALS IN DOMINICA.

THE West India mail which arrived yesterday, has brought detailed accounts of the trial of the parties principally concerned in the late outbreak in the island of Dominica. It appears that a special court of Oyer and Terminer sat on the 1st of July, and, after the charge of the Chief Justice, proceeded to the trial of John Philip Motard, accused of wounding the Hon. John Bremner, with intent to murder. Since the facts are so, we must, of course, state, that this man was convicted, sentenced, and, two days afterwards, executed; but the pain with which we make this announcement may easily be inferred, when we add that the evidence on which this man's life was taken away appears from the proceedings not to have been satisfactory to either the Chief Justice or the jury, as certainly the perusal of it is by no means convincing to us. We further regret to add, that, although the Court requested the only two barristers in the island, besides the Attorney-General (who conducted the prosecution), to render the prisoner their professional assistance, they both of them refused to do so. One of these gentlemen said coolly that it would "establish a bad precedent;" and that "he thought it a hard case that the prisoner at the bar should be defended by the money of that public, whose properties and lives he had recently endeavoured to take." The rebuke which the Chief Justice administered to this impertinence, not less unprofessional than inhuman, pleases us so much that we give it entire.

"The Chief Justice deeply regretted for the sake of the country—for the sake of humanity, that the only two barristers in the island should refuse to undertake the defence of the unfortunate man. He denied the observation of the learned counsel that the assigning by the Court of counsel to the prisoner was a bad precedent, it was on the contrary the invariable practice of this Court so to do. With reference to the charge against the prisoner that he had attempted the lives and property of the public this Court knew nothing; the Grand Jury had certainly returned a true bill against him, but that was upon hearing evidence only on one side. It was repugnant to the British constitution—revolting to British feeling—contrary to British law—that any man should be considered guilty until

he was proved so. The Court were not counsel for the prisoner, but for justice."

In fact, however, the prisoner was unaided in his trial, and the jury avowed their desire to bring in "a qualified verdict." Under these circumstances we cannot but wonder at the precipitancy of the execution. Nothing could have become Mr. President Laidlaw better than to have referred the case to the Governor-General; and nothing could have been more desirable as an evidence that he had not pandered to an ignoble and blood-thirsty resentment on the part of those to whom the almost inevitable exercise of his Excellency's clemency would have been matter of chagrin. As it is, here is the life of a fellow-creature taken away, because, in a riot, when many stones were thrown, he threw one, which perhaps struck Mr. Bremner on the cheek, and made a wound perhaps half an inch deep! Nothing more.

On the 5th of July, the Special Court met again, when three persons, and then two more, were capitally indicted, convicted, and sentenced to death; the mercy of the executive being so far shown that some few days were added to the interval usually elapsing before execution. It has thus happened that the present mail has not brought tidings of the issue; but our fears much outrun our hopes.

We have written so much after our own perusal of the proceedings, as given at large in the *Dominican* of the 3rd, 10th, and 17th of July. We now turn to a private letter which we have received from a correspondent at St. Christopher's, which will show what sentiments are entertained in the immediate neighbourhood of this fearful tragedy. We give the letter as we have received it, and it will of course be taken as expressing the views of our correspondent.

"St. Christopher's, 15th July.

"SIR,—I little thought, when I so hastily wrote to you by the late mail, to open the eyes of the public to the system still going on in some of these islands, that my bodings with regard to the late proceedings in Dominica would have been so immediately verified; but the work has commenced in that island, and one John Philip Motard has been found guilty of an attempt to murder the Hon. Mr. Bremner, a member of the council, and executed!—yes, sir, actually hanged!—for having thrown a pebble at, and inflicted a slight wound on the face of that gentleman! Do not think I exaggerate. I refer you to the papers containing the report of the trial. You will there read with horror and astonishment that a human being has been sent prematurely by a court of justice into the presence of his Creator, whose only crime has been the use of rash and violent language, such as women brawling in the public streets use every day with impunity, and afterwards throwing a stone at a gentleman which cut his face. Is this, sir, or is it not, what civilians term a judicial murder? These proceedings certainly reflect the highest disgrace on the Attorney-General, who got up the case, and pressed so clamorously for the blood of his fellow-creature; on the weak and timid jury who could bring in such a verdict; on the Chief Justice and the Bench, the former of whom seems to have sinned against his conscience, for he appears to have made some feeble, very feeble efforts to open the eyes of the jury and his brother judges; and, above all, on Messrs. Blanc and Letang, the only two barristers in the island, who so cruelly and unprofessionally refused to defend the pre-doomed wretch, when required to do so by the court.

"These gentlemen are of the most violent section of the old pro-slavery party, and it seems to me to be impossible that they could not have known that, had either of them appeared for the prisoner, he must have been acquitted. What shall we say of the indecent haste of the authorities to hang this poor, undefended man, without referring the case to the Governor-in-Chief in Antigua, as, by the positive orders of the Colonial Office, should have been done? His Excellency must have pardoned the prisoner, for there is not an iota of proof that he was guilty of the crime for which he was indicted, that of wounding with intent to kill, for which he was condemned and hanged. If he intended really, even to seriously injure Mr. Bremner, would he not, instead of throwing a stone at him, have struck him with the *civilass* or the *chisel* which it is shown that he held in his hand? It is not even shown in the evidence that it was he that used the violent language, which is only proved against one Zavier; and as for the stone that was thrown by the prisoner—which was only one among many thrown at the same time—it is even doubtful whether it was his that hit Mr. Bremner. I do not hesitate to say that the President, Mr. Laidlaw, and the Attorney-General should both be dismissed—the latter for procuring such a verdict, the other for carrying it into execution. Five other unfortunate creatures have since been condemned to death, and many more may be so, from the vindictive and savage spirit shown here; no further execution had however taken place when the packet left; there may even yet be time, by a proper application in the right quarter, at least, to get the sentences of those unexecuted remitted. The prisoners, it is clear to every unprejudiced person, have been guilty of common riot and assault, for which a twelvemonth's imprisonment would have been ample punishment. They did not take a single life, though several of them were shot, and had their heads struck off and exposed on poles, and six already have been condemned to suffer the last penalty of the law.

"Yours, Mr. Editor,

"N."

No satisfactory light has yet been thrown by these proceedings on the real cause and origin of the outbreak. There seems but too much reason to think, however, that some escaped slaves from the French colonies have been material instigators of it. The Chief Justice in his charge to the jury laughs at the idea of the census having been the provocation; but it may be found to have been the true cause yet. The following extract from the *Dominican* will show that some seeds of irritation were very causelessly sown.

"We have read in the depositions also a circumstance which shows that the prudence and correctness with which some of the Commissioners executed their trust under the Population Act were not equally conspicuous in all. On the Geneva estate two or three witnesses say that, on the 3rd of June, the gang were during the former part of the day at work or in

the field and at the boiling-house, and were only brought together in a body on that day, provided with their sticks, upon a report reaching them that the commissioner was breaking open every negro house which he found shut, in order to take the number of them, and that he had gone as far as three houses! When they found the report to be correct, they dispersed and went into their houses, declaring they would work no longer, and that, 'if houses are broken, it must be true that the freedom is to be taken away.' This being a trespass cognizable only by the Court of Common Pleas, the Magistrates could do nothing.

"The other Commissioner whose conduct has been injuriously affected by evidence, is he of St. Peter's, who it is sworn said to the people there—notorious as they are for disrespect to the laws—that the whip was to be revived. One of his enumerators, named Pichaud, it is said, repeated the same thing.

"A letter has appeared in the last *Colonist* signed 'Henry Bellot,' from which, as being now public property, we extract the following, as bearing upon this subject. 'Mr. Johnstone said to the Barricoa Gang—'Ah, my boys, go on as you are doing, but I shall soon have the pleasure of seeing you with your food in hand running to the field.' And, just week before the taking of the census, he told one or two labourers of the Colibri estate, 'Make the manager pay you your wages, for 'tis the last you'll get.' And on the 3rd instant, several of the Barricoa labourers called on Mr. J., saying, 'Massa, you get the law in you hand, tell a we what day in am—who mek am.' When Mr. J. replied, 'My friends, you know no white man made this law, it is the mulattoes.' They then asked, 'Massa, who mek am?' and he answered, 'It is no other but Maxwell (Henry) Bellot.' And, strange to say, sir, I am the one of all the Grandbay folks who received the most personal injuries from the blacks of that quarter. And further, Mr. J. said, in a low tone, to the prisoners on Geneva estate, 'You see what I told you, 'tis not the whites, but the mulattoes, who have come to shoot you.'

It is of course important that this matter should be cleared up, if possible, and provision made for establishing upon a solid basis the pacification of the island. If the temper of some of the population be rough, it is certain that this social evil cannot be cured—it must rather be aggravated—by such a rage for shooting, beheading, and hanging, as has unhappily manifested itself among the ruling class. We add one more extract from the *Dominican*.

"His Honour the President has issued a circular to the stipendiary magistrates, requiring them to make a tour throughout their respective districts for the purposes of inquiry into the cause or causes of the late disturbances, nothing satisfactory or conclusive, observes the circular, having transpired upon that subject. A special report will be made by the magistrates upon the evidence they may gather for transmission to the Secretary of State for the Colonial Department. This trying subject is one which still engages the attention of all parties, official and private. The trials were naturally looked to, previous to their commencement, as the most likely means of affording information whereby conflicting opinions may have been decided—and as far as these have progressed, we have to state, that the discoveries elicited, though limited, all appertain to that opinion amongst us, which assigns as the cause of the outbreak the belief that slavery was to be revived by the Census Act! The voluminous depositions upon which the indictments are framed, extending over upwards of 200 pages, enter more fully upon the subject and generally lean on the side of the question above stated. The opinion broached by some that the late disturbance was the result of a premeditated plot which was to have been accomplished last Christmas, and that one of the negroes now in jail was to be made chief, &c., we hesitatingly declare has not derived a shadow of foundation from all that has occurred."

THE SLAVE-TRADE—CUBA.

FROM the report of her Majesty's Commissioners at Havana for the year 1842, in the slave-trade papers recently laid before Parliament, we present to-day some extended extracts relating to several interesting and important particulars.

Our first extract has reference to the conduct of the late Captain-general of Cuba, General Valdes, in directing the apprehension of persons suspected of being Bozal negroes—that is, negroes recently, and consequently illegally, introduced into the island—and the liberation of such as were proved to be so. On this subject the Commissioners write as follows:—

"For the particulars of the various seizures made during the year, we beg to refer to our several despatches on the subject; from which your lordship will see, as in detail, that—

By despatch, dated the 31st January, we reported the seizure of newly introduced Africans	150
By despatch, dated the 16th March, of	153
" " 23rd	178
" " 23rd August, of	105
" " 23rd September, of	168
Altogether making a total of	754

"By our despatch, dated the 28th December, we also reported the detention of 200 negroes in October last; and, although these were given up to the persons claiming them, the circumstance proves that the Captain-general's orders for the apprehension of negroes, suspected of being recently introduced, are acted upon, and may therefore be pronounced efficient.

"In making this just acknowledgment to General Valdes's integrity, we must also take into consideration the number of negroes declared emancipated by decree of the Mixed Court, whom he has put into full possession of their liberty, instead of re-assigning them into servitude, amounting to slavery, according to the practice of his predecessors, whereby many thousand pounds sterling would have accrued further to him."

The Commissioners further advert to the process then going on (January, 1843) for giving certificates of freedom to the emancipados; and they suggest with great propriety and justice that this large body of persons ought to be at once and immediately liberated, instead of the process being extended over four years longer, as at present proposed. They say—

"That the negro race, from their natural docility, are well deserving of such release, it is not necessary for us now to advance an opinion. But if any fact were required in its support, we think it worthy to state, that of the prisoners in this city, for crimes and misdemeanors, we have ascertained the average to be always about 400 white, and 400 coloured individuals; but with this difference, that while the former are, of course, all free, of the latter only about four per cent. are so, the remainder being slaves; most of whom, probably, have been driven to crime by ill-treatment of their masters or overseers. This fact, we think, speaks much in respect of the little danger to be apprehended from giving emancipation, as it is clear, from the statistics of their police, that it is slavery itself which is here the great cause of crime. Nor is the discrepancy any way to be ascribed to the difference of numbers relatively in the population. By the census taken last year, and published in September, it is stated that there are in the island, of whites—

Males	227,144
Females	191,147
	418,291
That of free coloured persons, there are—	
Males	75,703
Females	77,135
	152,838
That of the slave population, there are—	
Males	281,250
Females	155,245
	436,495

"The whole fixed population, therefore, (not including the garrison, the marine, and transients, calculated, in round numbers, as 38,000, who should be added to the whites as positive and numerical strength,) is computed to be 1,007,624, of whom the free persons of colour are to the slaves as about one-third, while the whole coloured population exceed the whites about one-fifth; the slaves exceeding the whites only, 18,204 in number. The exact computation being, that the whites are as 41·6 per cent.; the free people of colour as 15·1 per cent.; and the slaves as 43·3 per cent.

"The last census was taken in the year 1827, when there were returned of whites—

Males	168,653
Females	142,398
	311,051

Consequently, the increase in 14 years has been 107,240, or 34·5 per cent.

"Of free persons of colour there were reported in 1827—

Males	51,962
Females	54,592
	106,494

Making an increase in 14 years of 46,344, or as 43·5 per cent.; but of the slave population, there were in 1827 reported only—

Males	183,290
Females	108,652
	286,942

So that with them the increase has been, in the 14 years, 149,558, or 52·1 per cent. These numbers, as regards the whites, show the increasing prosperity of the island; and as regards the slaves, considering the disparity of the sexes, especially compared with free persons of colour, the frightful extent of slave-trade, which has so added to the numbers, while so many must have fallen its victims during the period."

Their sentiments on the prospects of the slave-trade at that period, the Commissioners express in the following terms:—

"With respect to the future prospects of the slave-trade, independently of the present apparent determination of this Government to suppress it, we have to observe that another, perhaps still more formidable, cause of depression exists in the low price of colonial produce, arising, we believe, from increased production in other places; so as to make this depression permanent. Consequently, no new plantations are now projected, and the credit of the planters, who have failed lately much in their payments, is at the lowest grade. If to these causes we add the general state of the commercial world, and the persevering success of the cruisers on the coast of Africa, we may readily believe the enormous extent of the losses which the slave-dealers are said to have suffered.

"In our later annual Reports we have thought it right, as a good criterion of the state of the trade, to mention the continued increase of the staple productions of the island, as dependent upon the demand for labourers. Thus, therefore, we have heretofore reported that in the season of 1840 and 1841 respectively, there

were exported from Havana and Matanzas 712,543 and 712,914 boxes of sugar, five boxes being equivalent to a ton. The season ended the last year has been considered to have fallen below the expectations entertained; but still the custom-house returns give the exports as 700,267 boxes, and if we consider the immense extent of fraud carried on, we must pronounce these numbers as much below the truth. In the present year, it is calculated that about the same crop will be obtained as the last, on account of the greater quantity of land laid out in cane coming into production; though otherwise the season has been unpropitious. These new estates, however, have proved failures as over-productions, reducing the price of sugar, and increasing the prevailing distress. So much does this prevail, that it is calculated there are now upward of 400 houses untenanted in this city, whereas a few years since there was difficulty in even finding houses to hire. If, therefore, so many families have left within the year, most of them probably to reside in the country, though it may be more advantageous for the island, their absence here must be severely felt by the remainder.

"In addition to the other causes of distress, we should enumerate a change made during the year, and which we venture to think a somewhat injudicious one, of the silver money circulating in this place; reducing, by an order of the Government, the value of the 'peseta' from four to the dollar to five to the dollar. The consequence is, that these 'pesetas,' which formerly circulated here to the amount of 4,000,000 of dollars, have almost disappeared, leaving no substitute in their place for the most common transactions; and although their export is prohibited by law, yet large amounts of them have been carried in open day over the wharfs, in disregard of the order, unnoticed by the custom-house officers, whose salaries are all so miserably low as to make such connivances their principal means of support.

"Under all these circumstances, we have to observe, in conclusion, that the price of slaves continues the same, and that no greater inducement therefore arises for the dealers to engage in illicit traffic, for the hope of greater profit. We therefore trust, that the efforts of this Government in interfering, as they are doing, to prevent the fitting out of slave vessels, and the sailing even of such as might be engaged for that trade, may be crowned with success; and the trade, as hitherto carried on, may be considered at an end.

"We have, &c.

(Signed) "J. KENNEDY.
"CAMPBELL J. DALRYMPLE."

SLAVERY IN ALGERIA.

(From a Correspondent.)

THE few days that I have been in Oran have enabled me to learn something of the details of slavery and the slave-trade in this part of Algeria. I am afraid, however, that I shall not be able to collect many facts here. I shall undoubtedly have more success in the province of Constantina, the eastern province of Algeria, where there are more natives.

I think that every new circumstance which I learn goes to prove that the French have done nothing to suppress the slave-trade but prohibit the public sales. This, of course, was too glaring an iniquity to leave unrebuked. The visitors of Algeria would have wounded the Gallic pride, and their genius as civilizers, by proclaiming the infamy throughout Europe. But is the infamy less because the sale is smuggled up, flies the light, and hides itself in darkness? I am not astonished at the terrible sacrifices France is called upon to make to maintain this conquest, and the little success, if any, of colonization hitherto, when I reflect that, beyond establishing "Parisian cafés," introducing "singing girls," with all the concomitant vices of such things and places, nothing good, or solidly good, has been done for Algeria and its millions of semi-barbarous inhabitants. The blessing of eternal Providence cannot be expected on such a state of things.

But I must to facts. Not more than three months ago a negress of fifteen years of age was sold—*quasi* publicly—to a petty officer of the spahis, or native regiment. The poor girl, however, resisted the being sold until stripes and hard usage compelled her to receive a new master in a native French officer. The poor girl, nevertheless, so ill corresponded to the brutal lust of the French officer, that she was obliged to be sold again to another master. Her first master was a Moor, and I believe her last is. These two sales of this unhappy victim of men's passions were notorious to at least a third of the inhabitants of Oran, containing a population of 18,000 souls! But no voice was raised against the iniquity, with the solitary exception of M. Hoffmann, the pastor of the Protestant church in this city, from whom I learned all the details of this infamous affair. This worthy gentleman endeavoured by all the means in his power to prevent the sale of the unfortunate girl. But all was vain. France, the civilizer of the world (most scandalous presumption and lying!), has solemnly guaranteed to the lax and miserable Moors of Algeria the maintenance of all their rights and privileges—including slavery—inviolate! I do not know what means can be adopted to put a stop to these iniquities. The Committee should take some energetic means. The case of this unhappy girl is strong ground on which to build a remonstrance to M. Guizot. Some years ago, when General Boyer commanded in Oran, the then British vice-consul, Mr. Belford, interfered for the liberation of a slave who had run away from Mostaganus. But the French general, as in the case decided by the Marshal Valée, sent the poor slave back, although he protested that his master

would kill him. I mention this because I believe that many slaves have run away from time to time during the French occupation, and have been delivered up again. Some, however, must have escaped. If the negroes of Algeria knew—but who can tell them?—that Tunis was free ground, how many would run away both from Algeria and Morocco! There is, notwithstanding, a great obstacle to the freedom of the slaves in Algeria in its present state—the difficulty of finding employment. This country swarms with Maltese and Spaniards; there are no less than six thousand Spaniards in Oran. Now a liberated negro has immense difficulties to contend with in disputing for existence with these thousands of hardy Europeans, who can almost live upon twelve sous per day. But undoubtedly a humane and provident government, that sought the welfare of the poor African, could soon remedy this state of things. How shameful that a poor slave should refuse his freedom from the dread of starvation!

To be impartial, I find that there was a Mr. Thomas some years ago, a British consul in Oran, who received a slave amongst other African productions in exchange for English merchandise. But this happened too long ago to become the subject of inquiry. Yet it shows what consuls and other *employés* of government may do when at a distance from their country, and how basely they may misrepresent the Queen, and England's great principles of justice and humanity. Still it is due to ourselves, as English abolitionists, to denounce this affair, and its iniquity, though it took place many years ago. I believe some cognizance was taken of the matter by the consul-general, Mr. St. John; but you know his pro-slavery feelings.

I wish the Committee was capable of communicating with M. Pélissier, the French gentleman who so heroically and, through evil and good report, maintained a contest, though at present without effect, against the toleration of the slave-trade in Algeria. After having struggled with Marshal Valée for the liberation of the slave, he was appointed French consul for Mogador. But his great abilities as an Arabic scholar, and his intimate knowledge of the habits and genius of the Moors, as well as his notoriety in maintaining the good fight against his pro-slavery countrymen, reaching the ears of the emperor, his imperial majesty, it is said, refused him on these grounds. M. Pélissier is now consul at Sousse, in Tunis. It is a great pity that such a man cannot be encouraged to prosecute his labours for the liberation of the slaves of Algeria. Who knows but he may have been removed from Algeria for his advocacy of abolition?

It is a very strange thing; but whenever a Yankee, like O'Neal, who condemned Brown to death,—or a Frenchman, or a Spaniard, is well nigh silenced on the question of slavery, he turns round upon us, and declaims upon the slavery of our manufacturing districts. This was done the other day by a no less respectable person than M. Souter, the Protestant pastor of Algiers. I think it is time we made these foreigners really understand the difference between being employed in a manufactory with our full consent, and being flogged to work on the sugar-plantations of the West Indies. The whole affair is, however, national pride. A Yankee republican, a proud Castilian, a French civilizer of the world, must be especially grappled at being told they are slaveholders. If their pique, instead of irritating them to pour out falsehoods upon the English people, would lead them to rid themselves of the stigma, by liberating their slaves, we should rejoice and be glad for humanity's sake. But, alas! it is otherwise.

AT a MEETING of the "BAPTIST WESTERN UNION," held at FALMOUTH, on Wednesday, the 3rd of July, 1844, It was unanimously resolved:—

I.—That we have heard with feelings of the most poignant sorrow, of a determination, declared by Lord John Russell, to propose in the Commons House of Parliament, the introduction of slave-grown sugar into Great Britain; and feeling convinced that such a step would give an awful impetus to the horrors of the slave-trade, and thus inflict accumulated misery on tens of thousands of the unhappy sons of Africa, we earnestly implore the friends of freedom and of God, to resist by every constitutional means so destructive a project.

II.—That the present state of the poor in our beloved country, demands and receives our deepest sympathy; and that we urge upon the friends of Free Trade in England to use all their influence for the reduction of the war tax on Colonial Sugar and Coffee, that thus the poor of England may obtain the necessities of life at a cheaper rate, without having them accompanied with the guilt, the blood, and the degradation of slavery.

III.—That, while we most sincerely sympathise with the proprietors of Jamaica, in the severe drought with which it has pleased the Divine Being to afflict this island, by which all classes have so much suffered; we cannot but record our conviction, that—by a reduction of the extraordinary amount of taxation, so needlessly raised, and so improperly expended, and by a blending of the interests of all parties—this island might successfully compete with the free cultivators of sugar in other parts of the world.

IV.—That, it being the imperative duty of every citizen and freeholder to exert his energies for the welfare of the island in which he lives, we most earnestly implore all who possess the elective franchise to demand from their representatives, that reduction in the public expenditure which the state of the Colony imperatively demands.

Signed, on behalf of the Union,

DAVID DAY, Chairman.

THOS. F. ABBOTT, Secretary.

NOTICES.

Subscriptions and Donations to the Society should be forwarded to the Treasurer, (G. W. Alexander, Esq.) at the Society's Office, 27, New Broad-street, London.

THE ANTI-SLAVERY REPORTER is an Evening Paper, published on alternate Wednesdays, and may be had of all News-vendors throughout the country. Price 4d., or 8s. 8d. per annum. A few complete volumes are on hand.

All Communications for the Editor of the *Anti-Slavery Reporter* must be sent to the Office of the Society, as above.

The Anti-Slavery Reporter.

LONDON, AUGUST 21, 1844.

THE most important information brought us by the West India mail relates to the trials going on at Dominica, a subject which we have treated fully elsewhere. Of no light import, however, is the intelligence from Trinidad, where the Legislative Council have been enacting a repetition of the fraud we had so lately occasion to expose in the colony of British Guiana. We find by the *Trinidad Standard* that, a very few days before the sailing of the packet, Mr. Rose introduced into the Council an ordinance for raising a loan of 200,000*l.* for the encouragement of immigration! And then he and the whole Council make the necessity of sending home this ordinance by this mail a reason for passing it with indecent haste, and without giving opportunity for any expression of public opinion respecting it! The mail brings us a private letter on the subject, which throws a little light on this otherwise mysterious business. The following is an extract:

"An ordinance has been recently introduced to our council of a very objectionable character. It is a loan ordinance to raise 200,000*l.* on Government security for immigration purposes; to transport the Coolies from India to Trinidad in such numbers as to give the planters the ascendancy over the emancipated in every point of view. This ordinance was introduced on Monday the 15th inst., and got two readings that day; and as the papers, which by the way are not much, if anything opposed to popular measures of the planters, do not generally appear before the Wednesday following, the public knew nothing of the movement till that day. When the Board rose, it was with the understanding that they adjourned till Monday the 22nd; but on the previous Thursday, just the day after the public became acquainted with the progress the measure had made, and as measures to frustrate it were in contemplation, just at that time his Excellency sent out a special summons to the members, no doubt at the dictation of this hon. planter, who holds a seat at the Board, to meet on Thursday for the despatch of business, as I have been informed. But by the following *Standard*, which I also send you, I find the Board adjourned to Thursday. At all events, a meeting was held on Thursday, when the loan ordinance passed, and has been forwarded by this mail for Her Majesty's approval. A few days previous, a meeting of planters was held in Port of Spain, to enter into a combination for the reduction of wages on estates, and was called together by this same hon. member. You will observe also, that our taxation for the ordinary expenses of the colony is to be greatly increased on *imports* especially, just at the time when the ability of the consumer to meet the pressure is curtailed. Except the friends of the emancipated come forward immediately, the planters here will most assuredly subject them a second time to oppression. There is no time to be lost in appealing to Lord Stanley to do justice to the poor and helpless negro race, who form 99 out of every 100 of our population. I do pray most earnestly, the friends of freedom to step forward, and blast the designs of a few cunning avaricious men, who seek to further their own interests at the expense of the sufferings of thousands. *There is no want here of labour, no man complains on this score; money to pay them is certainly required, but not men.*"

We have only to say, in reply to this appeal, that our efforts shall not be wanting. We hope, however, that the population of Trinidad have not been wanting to themselves, but that they have sent by this very mail what may apprise Lord Stanley of their dissatisfaction, and prepare him to expect further remonstrances. This was the course adopted in British Guiana, and with some success.

The population of Trinidad is returned at 59,800, and that of Barbados at 122,198. We must give the census in our next. It is said that the returns for both Trinidad and Barbadoes are several thousand persons below the truth.

THERE will be found in our pages to day an Address to the people of Hayti by the British and Foreign Anti-Slavery Society. Some extracts are also given from the public prints, and from private letters, referring to the troubles which have lately prevailed, and which unhappily still exist on that island.

Although we have not hitherto alluded to these painful circumstances, we have not been unconcerned respecting them, or the causes to which they are attributable. So far is this from being the case, that we feel an interest scarcely less intense in the peace and welfare of Hayti, than in the abolition of slavery in those countries in which that system of injustice and violence yet prevails. We know well that liberty, in order to produce those inestimable blessings which it is calculated to confer, and which we earnestly desire for the people of Hayti, must be wisely used. We know also, that, if it be not thus used in Hayti, although but for a brief period, and by a small section of the inhabitants, this circumstance will be urged as a ground for withholding from those who groan under a cruel bondage their rightful freedom.

On both these grounds it is our most earnest desire that peace may be re-established in that island without delay, and that no circumstance may afresh occur to interrupt its enjoyment.

We are, however, bound in justice to protest against the inference which the interested apologists of slavery, or their heartless supporters, would draw from the troubles of which we have spoken in favour of the maintenance of slavery. Have not similar evils existed in other countries in which the population have not recently emerged from slavery? Have internal dissension and revolution never marked with blood the soil of countries which have long enjoyed the advantages of freedom and civilization; and have none of these countries been disgraced by outrages, compared with which the few instances of loss of life which have recently occurred in Hayti sink into insignificance? Are there no abuse, suffering, and bloodshed connected with the maintenance of slavery? We contend that all these evils are, to a great extent, inseparable from slavery—that they are continually endured by the wretched bondsmen, whilst their oppressors are in continual and serious danger from slave insurrections. The existence of a large military force has, it is true, in some slave countries, maintained order during a considerable number of years. These means did not, however, prevent occasional dreadful outbreaks in some of the most important British colonies, attended with a large loss of property and negro life; nor have they prevented the occurrence of similar calamities recently in the Island of Cuba.

Before we conclude these remarks, we feel bound to express our deep regret at the menacing, if not hostile, interference of the officers and agents of a country in affinity with Hayti, in the affairs of that island. We hope that the government of France has in the most decisive manner discountenanced those unwarrantable proceedings, and that it will not become a party to the continuance of unhappy dissensions in a land no longer dependent upon any European state.

Enough of cruel suffering has been endured by the wronged and defenceless portion of the inhabitants of Hayti during the period in which slavery existed in that island; enough has been suffered, both by the negro population, and by large invading armies, when the atrocious attempt was made to re-establish slavery. Let Hayti henceforth be sacred to humanity; and may the wise and good of the enlightened nations of Europe and America teach her by their example, and not by arbitrary and coercive measures, to cultivate the blessings of peace, industry, civilization, and religion.

THE proceedings of the Glasgow Emancipation Society, which held its annual meeting on the first of August, bring out one or two points of considerable interest.

We notice with some surprise, that, after the strong measure taken by this Society in relation to the reception by the deputation of the Free Church in the United States of slaveholders' money, the Committee should have selected one of this very deputation, whose conduct they so justly (as we think) disapproved, (the Rev. Dr. Burns, of Paisley,) to move the adoption of their report. They pave the way for his acceptance of this post, however, by a modification of their report on the one hand, and by giving him freedom of speech on the other; so that we have at length a public defence, by a member of the deputation, of the course which was pursued. That portion of Dr. Burns's address which related to this subject we have given entire, and our readers will be able to estimate its worth. For ourselves, we remark principally the Doctor's acknowledgment that neither himself nor his companion, Dr. Cunningham, was prepared for so complete an identification of the churches with slavery as in some instances they found; and that, if the Free Church were to send another deputation, they might find it necessary to pursue a different course. It appears that a letter has been written by the Rev. Henry Gray, as Moderator of the Assembly of the Free Church, intimating that the matter had been found surrounded with difficulties, and that it had been referred to a committee. We trust that the Committee will act a wise and salutary part.

At the same meeting the fact transpired to the public, that, on board one of the vessels of the British and North American Mail Steam Packet Company, in July last, a gentleman of colour was excluded from the use of the saloon during the voyage, having paid the full fare. It is certainly no enviable notoriety that the *Acadia* and Captain Judkins have obtained for themselves, by being the first to introduce into English ships this piece of American insolence and inhumanity. We are glad to find that a remonstrance, signed by twenty-one saloon passengers on board the *Acadia*, has been sent in to the Directors of the Company; and we trust they will have good sense and good feeling enough to put an immediate stop to so un-English, unchristian, and revolting a practice.

A third point of much interest in the meeting we are referring to, was the reference made by Mr. George Thompson to the law for the abolition of slavery in British India. He said he was not aware that any slaves had actually acquired their freedom under that law, and that measures ought to be taken by abolition societies to induce the Government to adopt measures for making it more fully known. We entirely sympathise with Mr. Thompson's feelings on this subject. The Committee of the British and Foreign Anti-Slavery Society, in their deep anxiety in relation to it, have, on two occasions, sent out letters of inquiry to their correspondents in India, soliciting information; and, from intelligence they have received, they have reason to fear that the fact is as Mr. Thompson states it. It is clearly the duty of the Government to cause this important law to be translated into the vernacular languages of India, and to be widely diffused among the population. And, if some measures of this kind be not promptly and effectually taken, it will be the duty of anti-slavery societies to make representations

by which attention may be drawn to the subject. The British people can never be satisfied that a law which they have hailed with so much delight should remain a dead letter.

We have inserted elsewhere a letter from a correspondent of the *Morning Herald*, containing a melancholy account of the public execution in Cuba of Placido, who is styled "the chief conspirator," and nineteen other persons, for being concerned in the recent insurrection. It can scarcely be hoped that, with this fearful deluge of blood, the atrocities by which this island has been desolated will be terminated. "All is apparently tranquil here," says the writer of the letter, "but it is the tranquillity of terror." A council of war, it seems, has just made to the Captain-General a report on the conspiracy, to the effect that Mr. Turnbull was the chief instigator of it. This is a thing of course. They would rather attribute it to a fall of snow in the Andes than to its true cause, the intolerable cruelties of slavery and the slave-trade.

Poetry.

The following lines were composed by Placido, whose recent execution at Havana, as one of the alleged chiefs of the insurrection in Cuba, is recorded in another column. They were written in prison, the night before his execution, and were solemnly recited by him as he proceeded to the place of death, so that the concluding stanza was uttered a few moments before he expired. Perhaps some of our correspondents will kindly furnish us with a metrical rendering of them into English for our next number.

A DIOS.

PLEGARIA.

Ser de inmensa bondad, Dios Poderoso,
á vos acudo en mi dolor vehemente;
estendes vuestro brazo omnipotente,
rasgad de la calumnia el velo odioso
y arrancad este sello ignominioso
con que el mundo manchar quiere mi frente.

Rey de los reyes, Dios de mis abuelos,
vos solo sois mi defensor, Dios mío:
todo lo puede quien al mar sombrío,
olas y peces dió, luz á los cielos,
fuego al sol, giro al aire, al Norte hielos,
vida á las plantas, movimiento al río.

Todo lo podeis vos, todo fenece
dó se reanima á vuestra voz sagrada;
fuera de vos, Señor, el todo es nada,
que en la insondable eternidad perece,
y aun esa misma nada os obedece,
pues de ella fue la humanidad creada.

Yo no os puedo engañar, Dios de clemencia;
y pues vuestra eterna sabiduría
ve al través de mi cuerpo el alma mia
cual del aire á la clara transparencia,
estorbad que humillada la inocencia
bata sus palmas la calumnia impia.

Mas si cuadra á tu suma omnipotencia
que yo perezca cual malvado impio,
y que los hombres mi cadáver frío
ultragen con maligna complacencia,
suene tu voz y acabe mi existencia,
cúmplase en mí tu voluntad, Dios mío.

Parliamentary Intelligence.

HOUSE OF COMMONS.—FRIDAY, AUGUST 10.

DOMINICA.

Mr. HAWES referred to some recent proceedings in the island of Dominica, and to a question he had put on the subject to the noble Secretary for the Colonies before the arrival of the last mail. The noble lord was probably in possession of information that three hundred persons had been taken into custody—that six had been capitally convicted, and that one had been executed. Their offences had arisen out of certain riots, occasioned by misapprehensions regarding the taking of the census; but another cause had been assigned in a local paper of the 10th of July: it was there attributed to extravagant fees exacted from the occupants of town-lands. He (Mr. Hawes) wished to know what information the noble lord possessed upon the subject, and whether he had any objection to lay upon the table despatches or extracts from despatches received by government. He might add, that he understood that the lieutenant-governor of Dominica had not been in the island since June, 1843.

Lord STANLEY admitted that the lieutenant-governor of Dominica had for some time resided in this country on account of illness so severe that he feared, if he were not actually dying, that he would never be able to return to the island. Ministers were in possession of no information of a later date than the 26th June, at which time a number of prisoners were in custody, but the island was perfectly tranquil. The riots had been occasioned, as he was informed, by fugitive negroes from other colonies, who propagated the notion that the census was taken with a view to the return of the negroes to slavery. That idea had been dispelled, and the census had been taken, not only with the consent, but with the aid of the negroes. As long since as when he was in office in 1833, a design was entertained of materially altering the constitution of Dominica and of the other islands in the same group, but much difficulty had arisen out of the necessary assent of several local legislatures. That assent (we understood his lordship to say) had been obtained from Dominica, and it was hoped that ere long improvements would be made, especially in the administra-

tion of justice. The most anxious attention had been directed to the subject, and would be continued to it. He (Lord Stanley) had no objection to lay extracts of dispatches received upon the table; but, perhaps, it would be better to wait until after the arrival of the next mail, when further information would, no doubt, reach the Colonial-office.

Mr. HAWES was quite content to leave the matter in the hands of the noble lord.

GLASGOW EMANCIPATION SOCIETY—THE FREE CHURCH.

On the evening of the 1st of August the Glasgow Emancipation Society held its tenth annual meeting, the Rev. W. Anderson in the chair. The moving of the report was confided to the Rev. Dr. Burns, of Paisley, who, it will be recollect, was one of the deputation from the Free Church of Scotland to the United States of America. His speech turned principally on the question of receiving the money of slave-holders; and as his observations on this point possess a general interest, we insert them entire, with such other parts of the proceedings as we are able to find room for.

Dr. BURNS—I rise, Sir, to move the adoption of this report; and in doing so I beg it to be distinctly understood that there are some parts of it with which I do not accord. I accord with your great principles; but there are certain points in that report on which it will be necessary for me, from the peculiar position I hold as one of the deputation to America, to notice, and enter my dissent from them (cries of "Hear, hear"). Allusion has been made to our not thinking it our duty to ask information from the office-bearers of your Society. I believe I could not have gone to a better quarter to procure information, and perhaps I needed it; for I must tell you that I went to America under a very different impression in regard to the churches of America, from that which I brought home with me. I was not prepared to find that the churches of America were so linked with slavery as they are (hear). I had heard it asserted, and I had seen things that grieved me to the heart, but I must candidly say, that neither my excellent friend, Dr. Cunningham, nor myself, were prepared to meet with such a close linking with slavery as we found exemplified in some of the American churches (hear). I must let you know, however, that your condemnation of the American churches is sometimes too sweeping, and therefore a caveat to this effect must be put in. I must make honourable mention of four distinct Presbyterian churches who act on the principle of having no fellowship with those who hold human property. Though these churches are not numerically the largest, though they are comparatively small, yet they deserve honourable mention in this respect, they are standing boldly forward and suffering loss on account of their adherence to the principles which you profess (cheers). The first I shall name is the Reformed Presbyterian Church of the United States, consisting of two distinct branches, nearly, if not entirely, at one on this question. The second is the Associate Synod, comprising a very respectable, though not very numerous class; and from many of whom, when in the South, we received great kindness and most liberal contributions, not one particle of the money being tainted by slavery. The third is the General Associate body, answering to what used to be called the Old Light. The fourth is the Associate Reformed, comprising a portion of the Associated Burghers and the Reformed Synod, a body who have suffered also for their principles (cheers). I think it proper to notice these things, as they deserve encouragement at our hands. They would be your best assistants in matters connected with the American churches. And then I must speak a word for my friends of the Methodist persuasion, from the bishops connected with which we received the greatest possible kindness (cheers). Mr. Lewis and I were called to address the Conference, and to preach before it. Though of course we were not entitled to enter on the question of slavery there, we made no secret of our views in our communings with them in committees, and in our private intercourse with them. That body of Christians have passed, by a respectable majority, an important resolution, binding themselves to great principles, decidedly anti-slavery; and I believe a division, or, as we are accustomed to call it in Scotland, in the Free Church annals, a disruption, is likely to take place in the body (cheers). I think you cannot do better than to open a correspondence with all these religious bodies that are now coming forward to fight the battle on the American soil (cheers). But here I must answer the question, how did you think of going among them at all? Now, in point of fact, it was to Dr. Cunningham and myself matter of serious consideration whether we should receive invitations coming from many quarters, as, for example, from ministers and congregations many of whom had nothing to do with slavery at all (cheers). We did feel the delicacy of our position. We viewed the question much in the same light in which the great question of the slave-trade itself was considered for many years, during the time of Wilberforce, when it became a question of casuistry whether it was consistent with Christian principle to make use of sugar grown by slave-labour. We knew that that question had divided the Christian world; and for a long period the city of Glasgow was so deeply implicated in the question of the slave-trade, that it was difficult for ministers and elders and others to know what was the line of duty. We knew that men like Newton, having an interest in the slave-trade, did continue in it during the very time that writings were everywhere circulated against the system. We looked upon it as a question of casuistry how far we were entitled to analyse the sources from which contributions came, or the private motives that dictated them. It is a mistake to suppose that you are entirely free from anti-slavery money by keeping away from the slave states. It is a mistake to suppose that you can visit the free states without coming in contact with money tinged with blood. In fact, American slavery is ramified from Maine to the Gulf of Mexico. The money vested in the slave system is very great. The clothing for the negroes is furnished by the northern states; there is so much in the way of money and family connexions, and so much in the way of ecclesiastical connexion, that the ramifications of slavery extend, with more or less power, from one end of the Republic to the other (hear). Where was it that Miss Crandall was arrested and committed to prison for allowing free-coloured children to attend her school? It was not in the South, it was in none of those states made foul with slavery, but it was in Connecticut, a free state (hear). One of the things that struck me most forcibly was, that the prejudice is almost universal against colour, and in favour of something like a modified slavery. Nothing struck me more than the pertinacity with which gentle-

men in the Northern states contended for the abstract principle of slavery, which they did as strongly as gentlemen in the South. Indeed, I look upon the cause of slavery as entrenched in the American Republic. I do not see, humanly speaking, any prospect of a change till you bring that republic to see that it is her interest, in a pecuniary view, to substitute free for slave labour; and till Britain read her a lesson, by showing that, through our commerce with other parts of the world, we can get our cotton without her (cheers). Moral means must be used—the gospel must be used—the churches of Christ, and all who love God and man, must strain every nerve to get the system destroyed; but I deliberately tell you, that if you want to get one argument more than another to tell on the American mind, from Maine to Mexico, that it is the argument derived from the market for their cotton; and if Britain can show that she can act on America in that way—if the gold which Lanarkshire and Renfrewshire, not to speak of Lancashire, gives now to America slavery, be given to support a better cause—then America will begin to look round, and be taught the lesson that free labour is better than slave labour; and give out the cry, Let the slave be made free—let the chains fall from his limbs, and let the rights of man and the rights of God carry the day (cheers). The Rev. Doctor then proceeded to advert to some of the things with which he was more particularly struck in his late visit to America. The argument in favour of slavery, most plausible in the estimation of the Americans, was, "We cannot help ourselves, we cannot interfere with the state legislatures of the different provinces." Now, my answer to this was, that, as men and Christians, they had to do with all matters connected with morality, religion, and the rights of man, that while each state is independent there are certain duties that belong to the Congress, and one of the first of these is to abolish slavery in its own district of Columbia (cheers). In Congress there is the north countryman, and the west free-state man, and the south countryman; why did they not all agree to put down slavery where they have the power? Here, in this district of Columbia, under the very eye and nose of the collective wisdom and might of America, slaves are kept shut up in a gloomy-looking place. Why does not Congress set them free, when it can do so without interfering with the independent legislatures of individual states? (Cheers.) Then the question was often put, "What have you to do with it?" I found the sensitiveness of the Americans as to British interference excessive, so much so, that I could not have conceived it possible. The idea of Britain interfering with their institutions, was constantly thrown in my way, and this was declared to be an objection that was invulnerable. I asked one learned clergyman this: Has your church given any testimony against slavery recently? He said, No Sir; slavery is one of the civil institutions of the country, with which the church has nothing to do. I replied, that I took a different view of it—that if there was anything in the institutions of the country adverse to morality and religion, and the rights of man, they were bound to lift up a testimony against it. There was in America a strong impression that there was nothing in the scriptures that positively condemned slavery. They fell into the error that it was necessary to find in the Bible a text, word for word, condemning a thing before they were entitled to condemn it, forgetting that the Bible was a book which laid down great principles, and that from these, and from the whole genius of Christianity, slavery was proved to be an evil. After giving some further specimens of the arguments used in favour of slavery, the Rev. Doctor made reference to the settlements in Canada for the reception of runaway slaves from the United States. He then spoke of the prejudice against colour, which everywhere existed in the States. Never had he experienced more delight than when he met with a congregation of 1,000 black men and women, assembled on a week-day evening. At Baltimore he drank tea with a clergyman just before they went to hear a black man preach. He asked the clergyman if the black preacher were to come into his house just now, would he allow him to sit down with them? He was an ordained minister—they preached in the same church—occasionally attended prayer meetings together, and were in the habit of associating together for religious purposes—would he, considering all these circumstances, allow the black preacher to sit down to tea with them if he came in? His answer was, "I would, but my family would not, they would leave me." (Hear, and cries of "Shame.") There were 20,000 free blacks in Baltimore, and 6,000 of them connected with the church, and he found them in morality, delicacy, and sense of propriety, and in their manners altogether a very superior class. He differed from the report as to the progress of the abolition cause in America. He did not think the cause was progressing so much as the report seemed to indicate. He thought the prejudice on the question was increasing. When the Rev. Theodore Wright, a coloured minister, came over to this country, though he paid for a cabin passage, he was not allowed to be there, but was put into the steerage. (Shame, shame.) In returning, Mr. Wright went in a British ship, and a proposal was made that he should again be ejected from the cabin, but the British captain said, No; he has paid his fare in the cabin, and has a right to be there (cheers). But he was grieved to say that there was some ground to believe British captains were beginning to act as the American captains did in regard to people of colour. He got a hint of this in America, and his friend, the Rev. George Lewis, had confirmed it. When Mr. Lewis came home there was a respectable black man in the steamer, whom the captain excluded from the cabin. (Shame.) He mentioned this on the authority of Mr. Lewis, and would rejoice if it turned out unfounded. This was a thing which they must check; and he was sure that those who had Scottish capital invested in these steamers would be ashamed of such a thing, and that, when known, instructions will be given to maintain the honour of the British character. [Here there were cries of "Name."] He could not at the moment name the steamer. It was the one Mr. Lewis came home in, and it could easily be ascertained. He repeated that he did not think the cause was making much progress in America. He believed that if the Free Church deputation were called upon to go over to America again, they would find it their duty to assume a much higher position in regard to the matter—(cheers)—and he thought the information they had given would tell forcibly on the Free Church. He did not think they would give back the money. They did not know to whom to give it back.

Mr. MUARAY, in justice to the drawers up of the Report, and in reference to what Dr. Burns said as to no exception being made in favour of those American churches who oppose slavery, had just to remark that they were quite aware of the exceptions referred to; and the reason why

they were not mentioned was just because they were so few in number as to be a mere drop in the bucket (hear).

Mr. H. LANGLANDS said he could state in reference to the fact mentioned by Dr. Burns, about a man of colour being excluded from one of the steamers, that some gentlemen who took an opposite view from the captain, had drawn up a memorial addressed to the directors in Glasgow, as the captain stated that he acted on instructions given by them. One of these directors was called upon, when he requested that the matter should not be made public, as it was a delicate affair (hear). He (Mr. L.) believed the practice was creeping in.

The Rev. Mr. KENNEDY from Paisley next addressed the meeting. He expressed the great love and respect he entertained both for Dr. Burns, who had just addressed them, and for Mr. Thompson, who was to succeed, but he regretted to say that from both of these gentlemen he differed in opinion on certain points. He expressed his utter abhorrence of American slavery, though he loved America itself, where most of his relatives were. He knew well, from his friends' letters as from many other sources, the deep prejudice that existed against the coloured man, and he regarded it the duty of every one to use all the moral influence that could be exerted towards abolishing, not only slavery itself, but the unjust personal prejudice against colour; and he had come to the conclusion that the moral means which at the present moment would most powerfully tend to promote this object, would be the casting back of every farthing of money that could be conceived to be tainted with slavery by the Free Church. (Great disapprobation and loud cheers.) Let no one say that he condemned the Free Church. No; he held that the Free Church was now on trial—the matter had gone into committee—he hoped Dr. Burns was on that committee—and he trusted the result would be as he anticipated. He knew there were strong reasons for the reception of that money, and that, if ever circumstances could favour its reception, those circumstances did exist. But if there was any doubt as to the propriety of receiving the money—it might be a matter of casuistry—but, just because there was a doubt, he thought it ought not to be received. He honoured his friends of the Free Church; but he must tell them that, till they were able to come before the Christian world, and prove that there was nothing suspicious in the reception of that money, it ought to be rejected. I am not disposed, in other matters, to measure lances with Dr. Burns; but I feel called upon to answer his arguments in reference to this matter. (Disapprobation and cheers.)

PROFESSOR WRIGHT, from America. It was now about seven years since he had the pleasure of presenting to an audience in New York a remonstrance from the Vale of Leven, sent by 5,000 of the inhabitants of that valley, and he held up the glorious instrument with a triumph that he never felt before. In the face of slaveholders, and in the face of slaveholding ministers of religion, he stretched the document along the hall, and said, here was the remonstrance of honest men, who told them that they could not touch slavery in the way of supporting it without sin (cheers). The greatest warfare of the anti-slavery party, since the first spark of the anti-slavery fire had been struck, was with the pro-slavery church of America (hear, hear). He was happy to acknowledge the exceptions mentioned by Dr. Burns. Years ago he had interesting communion with these churches, but in the slave states they submitted to slavery, and could not open their lips against it in many of the towns and villages of the south, without being driven from their communion. They were indeed in a state of complete bondage, though they did honour to principle by refraining from slaveholding, yet they did not open their lips against slavery. He could not believe that the Free Church of Scotland would at last accept money derived from slaveholders. If they should do so, he had only to say that it would sadden the hearts of all those who professed to be abolitionists in America. It would weaken their hands, and would take away the effect of the best remonstrances that had come from Scotland, and which entitled them to say to the slaveholders, "Look to the churches of Scotland for your condemnation; if you will not hear us, hear them, when they say that Christianity cannot shake hands with those men who deal in this iniquity" (cheers). If the Free Church accepted the money, it would take away from the abolitionists all this authority, which they had got from the churches of Scotland, in reference to this matter (hear). He hoped, as the resolution expressed it, that the result would be satisfactory; but it would not be satisfactory to him, or the abolitionists of America, unless the money was returned (cheers). He would now make a few observations in reference to the progress of the cause in America. He was happy to hear foreigners, like the excellent divine who had just addressed them, speak of America, in order to know what they said of it. One of the same name had said—

"Oh, that some power the gift would gi'e us,
To see ourselves as others see us!"

And this was as necessary in reference to America as to other places. Dr. Burns had spoken not so much of the abolitionists of America as of the pro-slavery churches of America (hear). They were the abettors and the bulwarks of slavery in America (cheers). The dark picture he drew was accounted for by this—that his mission brought him into connexion with the churches of America, those churches that had driven all the honest abolitionists from their bosom; and those divines were the men whose mouths were always full of arguments about Ham and Abraham (laughter). Such, however, was the progress of the cause, that though they treated Mr. Thompson contemptuously and disgracefully when among them before, yet he was sure it would not be so again (cheers). Had Dr. Burns been in America during the last twelve years—if he had encountered what Mr. Thompson did, along with his friends, on the streets of New York, when the bowie-knife, manufactured at Sheffield, with "death to abolitionists" inscribed on the blade, might be seen in the hands of their enemies, so that it was dangerous to walk the streets—had Dr. Burns seen all this, and seen America as he had seen it now, he would have come here with a different history. He did not deny the 60,000 abolition voters for the President, but he would have had a different tale to tell had he been in America when there were not 7,000 who did not bow the knee to Baal (cheers). When it was found that they could not stop our mouths or gag us in America, then we took a step farther—when our petitions were rejected by the pro-slavery Congress, and we found that there was no getting a hearing—then we resolved that

we, as the sovereign people of America, would exercise our franchise to put into Congress, and into all public offices, only the men who were free from the stain of slavery. In 1838 we first raised our little flag to the breeze, and said our franchise is henceforth sacred to the cause of abolition (applause). We first had 7,000 men, and we doubled from year to year, till now we have 60,000 (cheers). Your report refers to the fact that one of the anti-slavery societies of America resolved, by a respectable majority, that they would not hold allegiance to the constitution of the United States. That might be a proof of great zeal to the cause; these friends might be right if the constitution supported slavery; but I rejoice to say that at the largest convention we ever had in America, which was held at Buffalo, with 1,000 delegates, and an audience of 5,000 abolitionists, it was resolved unanimously that the constitution of the United States, so far as it was considered to support slavery, and the restoration of the fugitive slave, was a violation of the laws of God, and for that reason was null and void, and not binding on any man (cheers). We did not, from these words, allow that the constitution supports slavery. On the contrary, its object is to establish justice, which is diametrically opposed to establishing slavery; and, therefore, if it establishes slavery it contradicts itself (cheers). After showing that, in accordance with the idea that the constitution could not bind men to support slavery, the most thinking men in the United States, to the number of 60,000, were determined to aid fugitive slaves in escaping from their masters, &c. &c., we went on to observe that it was the duty of Britain to oppose the annexation of Texas, which he denominated as a valley of rascals, even by force, rather than allow such an iniquitous proposal to be carried into effect.

Mr. A. PATON seconded the resolution. There could be no difference of opinion in the minds of right thinking men, who did not allow questions of casuistry to interfere with their judgment, as to what should be done by the Free Church with the money which had been referred to. There could be no doubt that it came from slaveholders. Dr. Burns had alluded to the difficulty of discriminating where the money came from. He would give them the advantage of all that was doubtful, but there were cases in which no doubt could for a moment exist; and in regard to them it was the duty of the Free Church to return the money—(cheers).

The Rev. Mr. GRAHAM supported the resolution. As the matter was in the hands of a committee of the Free Church, it was only courteous, in the mean time, he thought, to let them do their work without any interference on their part.

Mr. GEORGE THOMPSON then brought under the notice of the meeting the fact that a person was now in prison in Baltimore for aiding a slave to escape from the State of Virginia. He would be given up to Virginia, and if found guilty, would be sentenced to imprisonment for life. Besides this gentleman, whose name was Torrey, there were three prisoners in the State of Missouri, who had been condemned to twelve years' imprisonment for the same offence, as it was called, in America. These men had been the means of much good in the prison in which they were confined. Now his object in bringing the case of these individuals, whose only crime was helping people to run away with themselves, before the meeting, was to propose a resolution, sympathising with them in their present circumstances. They had made a noble stand in the case of John L. Brown, and he was sure they would not be slow to tender to the men, now suffering imprisonment for similar acts of kindness to their fellow-creatures in bondage, the expression of their sympathy, and their best wishes for their welfare (cheers). Mr. T. then moved a resolution to that effect, which was carried by acclamation, the audience standing.

This resolution, signed by the chairman and the secretaries, was immediately sent off per Boston steamer, to sail on the 4th.

The meeting was then adjourned to the following evening.

At the adjourned Meeting Mr. GEORGE THOMPSON made the following remarks on the Act for the Abolition of Slavery in India:—

Mr. G. THOMPSON. He could not, however, conclude, without saying a word about the recent passing of a law in India for the abolition of slavery. It was quite true that a law had been promulgated by the Supreme Government of India, the effect of which would be, if impartially carried out, to put an end to every kind of personal slavery, and the passing of such a law was a matter of sincere congratulation, but it ought to be known that there existed no evidence to prove that during the year that had passed, any slaves in India had been made free in consequence of it (hear). The law did no more than place the slave in a condition to claim his freedom, and afford him the means of obtaining it, if he came before one of the magistrates or judges of the country. The misfortune was that the slaves almost universally would remain ignorant of the fact that such a law had been passed, and as the vast majority of them were persons shut up in the domestic establishments of the wealthier natives, it would be very difficult to make them aware of what was intended for their benefit. He thought that the Anti-slavery societies of the kingdom should, from time to time, call upon the Government to say what measures had been adopted to give practical effect to the law, and expose the real worthlessness of it, if it was suffered to remain a dead letter.

Foreign Intelligence.

HAYTI.—Extract from a letter from a Haytian gentleman, dated Paris, 25th of July, 1844.—"I am indebted to the kindness of _____, for having communicated to me the passage of your letter in which you ask for information concerning our unhappy Hayti. You also mention to him that you intend to make an appeal in our behalf. I earnestly beseech you to put in execution the kind office that you contemplate. Excite the sympathies of the English nation on behalf of an interesting people, which has been mutilated by a dreadful earthquake and ruined by a fire, and which the Machiavellism of the French government has fettered during the last twenty years. My countrymen are prevented from making any progress in order that it may be said that they are unworthy of liberty. Do you wish to know what has been the policy adopted with respect to us? It may be summed up in one infernal thought, which I give you in these few expressions extracted from the 21st number of the *Annales Maritimes*, 1843:—'These missions exercised a great influence in forming the mind of

de Mackau, and soon made him on the sea the chief of that military diplomacy which the emperor first adopted on the continent, through such men as Caulaincourt and Duroc. *The treaty with St. Domingo was an act of great political importance, which could on a future day assure to France the possession of her ancient colony, if France had been willing to understand the work of her ambassador. . . .* Thus, contrary to what we should expect from an intelligent creditor, the fetters placed in our way, the menaces and the perfidy of the different agents sent to us have all tended to plunge us in misery, and to render it impossible to pay the indemnity agreed to by the pusillanimity of the fallen government. Now they go further. Brethren are induced to arm themselves against each other, and it is predicted to us here that the force of circumstances will lead us to demand the protection of France. The position of my country is grave, but it is far from being desperate; and, if the former possessors of slaves, men who have no African blood in their veins, have demanded the protection of France, this will not be the case with the Haytians who are black or coloured. It has been too often said to us that the negro race is a degenerate one, to induce us to lay aside every consideration of personal comfort in order to prove that we are unworthy to hold a place among civilized people. The war has ceased in Hayti; the arms are laid down at least in all parts of the west, but the seeds of discord still exist. You can assist in removing them. An appeal to the Haytians by a considerable number of those generous men who consecrate their life to the defence of the African race, will arrest the Haytians on the border of the abyss open before them. I earnestly beseech you warn my fellow citizens of the danger which menaces our nationality. Induce them again to draw closely those ties that imprudent men have broken, and you will at the same time serve the cause of the independence of Hayti, and that of the abolition of slavery. The last news received states that some improvement had taken place in the state of things, the north had readily submitted to the new government, the president was preparing to go to the south, and the persons who had the conducting of affairs enjoyed the public confidence. The party in the east supported by France gave uneasiness, but now that the French government appears to have refused the protectorate that the East had offered, it cannot be imagined that this population of 60,000 persons, spread over two-thirds of the island, can long maintain themselves without funds."

In another letter from the same correspondent it is remarked, that "the French press seems to have pledged itself to preserve silence on the infamous conduct of French agents in Hayti, in carrying civil war into a friendly country."

Papers to the 7th of July, inclusive, have been received from Port Republicain, containing much interesting intelligence respecting the unfortunate island of Hayti, and showing that French intrigue is as active there as in other parts of the world. The Spanish part of the island, which is alone called St. Domingo, has been under the provisional government of a Junta since it declared its independence of the Haytian Republic. The session of this junta was opened on the 26th of May, by a speech from M. Thomas Bobadilla, who tried to point out the necessity of accepting French protection, which was offered, he said, by the French Consul, M. Suchereau de Saint Denis. This measure was vehemently opposed by the Generals Juan Duarte and Manuel Ximenes, who declared that they would be independent of all foreign dominion; and the consequence of their opposition was a rejection of the French protection by the Assembly. Nevertheless, on the 28th of the same month the French consul having sent to the junta another communication, setting forth the terms in which the treaty of protection should be couched, and threatening to quit the country with his countrymen, and the vessels of war stationed at St. Domingo, this document was accepted by the junta, and signed by all its members, with the single exception of Duarte, who gave in his resignation as member of the junta, and as commanding officer of the arrondissement of St. Domingo. By this treaty France was to lend 3,000,000 piasters to the Eastern part, and to receive the peninsula of Samana as a security for repayment. The *Six* steam-vessel was then sent to Port Republicain, bearing the treaty to the Consul-General Levasseur and Admiral Demoges, while the French vessels of war in the St. Domingo roads were disarmed of their artillery, that they might enter the Ozama river: here they were again armed that they might be ready for action in the event of a popular outbreak. After these events had taken place Colonel Joaquin Puello, who commanded the fort, ordered his sentinels to fire on a Frenchman named Malespine, who had answered "Français" to the interrogatory "Qui vive?" Upon which the consul threatened to fire upon the town, if the order were not instantly withdrawn. The consul's demand was complied with, but on the 9th of June, Colonel Puello put himself at the head of the populace, and marched to the junta, amid cries of "Down with Bobadilla! Down with Caminero! Death to the traitors! Death to Delmonte, Xavier Abreu, Francisco Riaz, and Bias!" These are the names of the members who were supposed to be most inclined to the French protection. Puello insisted on their removal from the assembly, and banishment from the country, and with this demand the junta was about to comply, when the persons named retired of their own accord to the French consul, who afforded them protection, and still threatened to cannonade the town. Puello and three others were promoted to the rank of Generals of Brigade by the junta, and at the same time intelligence was received that all the department of Cibao had detached itself from St. Domingo to form another republic, under the title of the "Republic of Cibao." By this last revolt the island is divided into three separate states—the Republic of Hayti, which is now confined to the French part of the island; the Republic of St. Domingo, which is under the provisional junta; and the infant Republic, which will probably have but a transient existence. On the 19th of June, it is said, the most complete anarchy reigned at St. Domingo. Puello, who is himself a black, had sent into the interior, calling upon the blacks and coloured men to resist the French, who, he declared, would take possession of the country and revive slavery. The French consul had been forced to declare that the treaty was a project which had not yet obtained the sanction of his government. All this intelligence was received at Port Republicain by way of St. Thomas's, the latest dates of the letters thence being the 27th of June.—*Morning Chronicle.*

The following is from the correspondence of the *New York Journal of Commerce*, of July 31:—

"*Porto Plata, Hayti, July 19, 1844.*
A Dominican man-of-war schooner, belonging to General Sta. Anna, called the *Separacion*, formerly the pilot boat *Romp*, arrived off here today, with letters from Gen. Sta. Anna to Gen. Villaneuve, informing him that he (St. Anna) had been legally chosen by the *legal junta*, President of the republic, in the city of St. Domingo. Gen. Villaneuve sent his son and aid, Col. Toutio, on board of her, to invite the captain to bring his vessel in, which he did. He saluted the town, which was returned by the fort. The same legal junta that Gen. Sta. Anna has reinstated are the self-chosen or appointed who wished to, or who, in fact, did, cede Samana to the French. The party that President Duarte is the chief of are opposed to the French protection. Since the deposition of the first-named part of the junta, the French have been actively employed in Port-au-Prince, to create there a diversion of the black government against the east. The same activity in intrigue has been displayed at Cape Haytien, it is not yet ascertained with what success. At the time that General Duarte was proclaimed president at La Vega and on this side of the island, General Sta. Anna was on the frontier with his army. While there, he received a commission from Port-au-Prince, after which he commenced his march on St. Domingo, his army increasing on the route. Report says he appeared before the city with an army, in a tolerable state of discipline, of 6,000 men, and was by them made president. He is in favour of French protection—so report says. Whether such protection would benefit the country is hard to tell. On the principle that a powerful friend is a benefit, the protection of the French may possibly benefit these people, provided their commerce with other nations, and their own internal government, is not interfered with.

"As I before informed you, General Duarte is a white man, about thirty years old; General Sta. Anna is Spanish white, about fifty-five years old. The last named has devoted all his fortune to this revolution: two of the men-of-war schooners are his private property. The existing difficulties may be amicably arranged; but I believe myself there will be some fighting, if the two presidents can bring their followers up to it. These people don't like that sort of work. Cannot you influence the Chamber of Commerce of your city to request our government to direct the visit of one or two gun-brigs, or small sloops of war, to this place and the city of St. Domingo? Here, you know, there is American property and persons to look after. In the first created city of Columbus in the New World, an American man-of-war has not been seen for nearly half a century. I suppose, now, there must be Americans and American interests there. And, besides, if our southern people, who are now at the head of the government, were reminded that the whites of this country were the chiefs of this struggle—that this revolution has destroyed the force of the black republic—they might be induced to countenance these people by a visit of our small men-of-war."

CUBA.—EXECUTION OF TWENTY PERSONS.—We take from the *Morning Herald* the following letter, dated Havana, July 16:—"All is apparently tranquil here, but it is the tranquillity of terror, which the severe but necessary measures of government have inspired. What dreadful scenes have we not witnessed here these last few months! what arrests and frightful developments? what condemnations, and horrid deaths? But the bloody drama seems approaching its close; the curtain has just fallen on the execution of the chief conspirator, Placido, who met his fate with an heroic calmness that produced a universal impression of regret. Nothing was positively known of the decision of the council concerning him, till it was rumoured a few days since that he would proceed, along with others, to the "chapel" for the condemned. On the appointed day a great crowd was assembled, and Placido was seen walking along with singular composure under circumstances so gloomy, smoking a cigar, and saluting with graceful ease his numerous acquaintances. Are you aware what the punishment of the "chapel" means? It is worse a thousand times than the death of which it is the sure precursor. The unfortunate criminals are conducted into a chapel hung in black, and dimly lighted. Priests are there to chant in sepulchral voice the service of the dead, and the coffins of the trembling victims are arrayed in cruel relief before their eyes. Here they are kept for twenty-four hours, and are led hence to execution. Can anything be more awful? and what a disgusting aggravation of the horror of the coming death! Placido emerged from the chapel cool and undismayed, whilst the others were nearly or entirely overcome by the agonies they had already undergone. The chief conspirator held a crucifix in his hand, and recited in a loud voice a beautiful prayer in verse, which thrilled upon the hearts of the attentive masses which lined the road he passed. On arriving at the fatal spot he sat down on a bench with his back turned, as ordered, to the military, and rapid preparations were made for his death. It was well known that in some affecting poem written by Placido in prison he had said it would be useless to seek to kill him by shooting his body, that they must strike his heart to make it cease its throbbings. And now the dread hour had arrived—at the last moment he arose, and said "adios mundo" (adieu world), and sat calmly down. The word was given, and five balls entered his body. Amid the murmurs of the horror-struck spectators he got up, and turned his head upon the shrinking soldiers, his face wearing an expression of superhuman courage, 'Will no one have pity on me?' he said. 'Here!' (pointing to his heart) 'fire here!' At that instant two balls pierced his breast, and he fell dead whilst his words still echoed in our ears. Thus has perished the great leader of the attempted revolt, and the main instrument of the Consul Turnbull. Is he satisfied with his victims, or does he crave more? Nineteen were shot at the time with Placido, of which I send you a list. They all died miserably, and I spare you the sickening details. The council of war has just made a full report of the conspiracy to the Governor-general, in which it is declared and proved that Turnbull, now in Jamaica, was the chief instigator in this dark plot, which was meant to renew all the butcheries of St. Domingo. To the governor is left the care and duty of taking such measures touching him as he may deem necessary and fit."

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